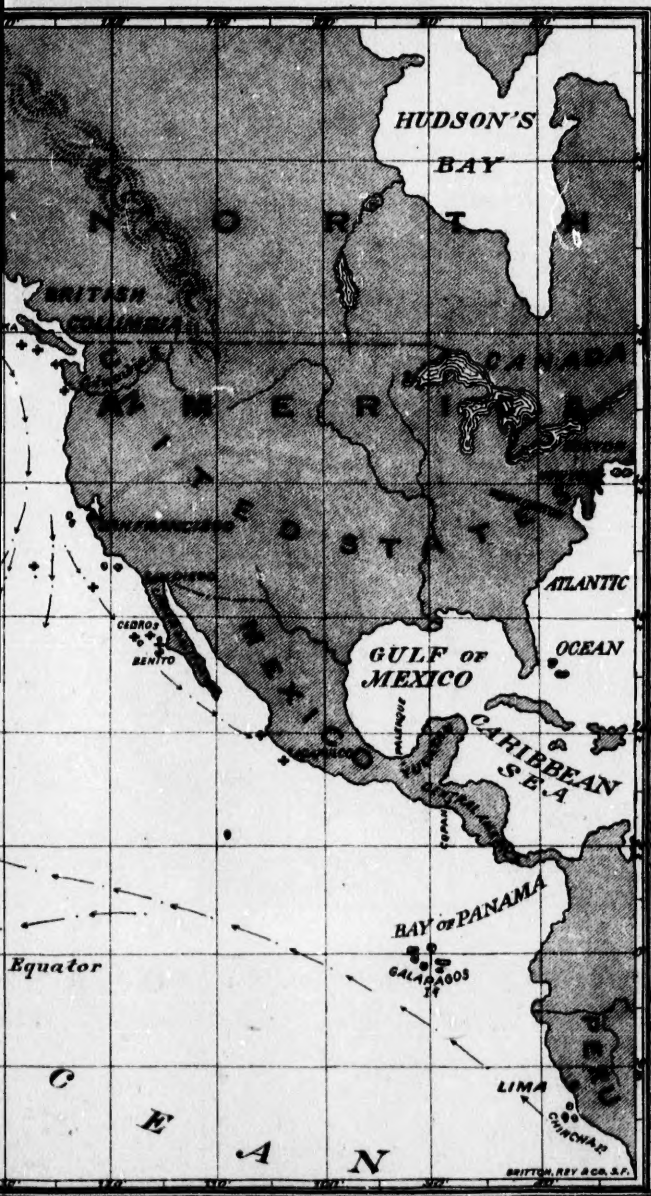


# OUTLINE MAP OF THE NORTH PACIFIC OCEAN,

Showing the Distribution of Disabled Japanese Junks by Winds and Currents; also Direction of the Kuro Shiwo, or Japan Current, as corrected by the Observations and Investigations of Professor George Davidson, U. S. C. S.



DRAWN BY CHARLES WOLCOTT BROOKS.

OCEAN,

Kuro Shiwo, or Japanese Warm Stream,  
vidson, U. S. C. S.

EARLY MIGRATIONS.

# ORIGIN

OF THE

# CHINESE RACE,

PHILOSOPHY OF THEIR EARLY DEVELOPMENT, WITH AN INQUIRY INTO

THE EVIDENCES OF

## THEIR AMERICAN ORIGIN;

Suggesting the Great Antiquity of Races on the  
American Continent.

BY

CHARLES WOLCOTT BROOKS,

Member of the California Academy of Sciences.

Read before the California Academy of Sciences, May 3d, 1876.

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# ORIGIN OF THE CHINESE RACE,

PHILOSOPHY OF THEIR EXCLUSIVE DEVELOPMENT:—

**Inquiry into the Evidence of their American Origin, suggesting a great Antiquity of the Human Races on the American Continent.**

BY CHARLES WOLCOTT BROOKS.

In searching for the origin of any race, the careful student is led to the barrier of pre-historic ages, where, amid the scanty remnants of remote antiquity, he seeks the missing links of a chain whose farther end has passed from the vision of general observers.

All ethnologists must recognize the importance of reviewing the early stages of religious belief current among any people, and laws governing its development, in any systematic study of their earliest origin.

Every act of man and every change in nature is self-recording, and although it may require the wisdom of a God to read the record, it yet exists, capable of being deciphered, and contributing to history.

With the advance of scientific knowledge, the human line of division between so-called historic and pre-historic ages is gradually receding. Science and historical criticism are opening many fields long hid in myth and conjecture. Much now classed as ancient mythology is but the lingering remnants of very ancient history, preserved and distorted by tradition. Most ancient nations in their written histories, have aimed as far as possible to ignore all antecedent civilizations, claiming for their own deified ancestry the origin of all men. Barbaric conquerors, filled with the spirit of battle, were early deified as gods, their descendants accepted as demi-gods: were founders of reigning dynasties, and naturally sought protection by surrounding their origin with the supernatural. Transformations are frequent in the mythology of all nations, for religion, in whatever stage of its development, ever remains a grand, progressive, moral science. Many ancient forms of pagan worship glided silently into even Christian rites, when martyrs canonized as saints, noiselessly replaced the divinities of former systems.

As most early gods were ancient heroes deified, their worship was a nat-



ural manifestation of a low order of patriotism, which selfishly detested all nations but one chosen people. Each nation seems to have created its own god in the image of its highest ideal. Early ideas of God have been successively adjusted to the intellectual capacity of each progressive age, whose highest ideal has ever been the natural limit to its powers of mental or spiritual conception, possible under existing conditions of development.

Modern science and its civilizing arts have refined our personal conceptions and raised our ideal, by extending our limits of comprehension. Our own conceptions of the Great Architect, the Intelligent Mind of the Universe, as they exist to-day, are as much nobler than those of the ancients, as the magnificent enginery of this nineteenth century excels the rude implements of early ages.

Notwithstanding this tendency to ignore antecedent civilizations, the most ancient peoples of antiquity, at the period of their very earliest records, show plainly that civilized life existed before their time.

In speaking of civilization at early periods, it is evident we cannot mean that of the printing press, telegraph and steam, as known in the nineteenth century, for no record of any such exists, but reference is made to a high state of early culture among cities of solid structure, with foreign commerce and mechanic arts, in contradistinction to barbaric, nomadic, or pastoral conditions.

Great maritime empires existed in very remote periods; and both Atlantic and Pacific Oceans were crossed, and races and civilization widely extended in ages still called pre-historic. Whether we study the historical records of Arabian, Phœnician, Chaldean, Assyrian, Egyptian, Persian, Central Asian, Malay, Chinese, Japanese, Central American or Peruvian nations, we are amazed at the antiquity to which they lead us. Many oriental records now in process of translation, throw much light on the early movements of races. Asia in the far East was long considered the land of enchantment—a name given by superstition to early science. Astronomy was cultivated in Persia B. C. 3209; in India, B. C. 3101; in China, B. C. 2952; and in Egypt, B. C. 2800. Truly, wise men came from far east of Greece and Rome.

In Egypt, India, China, America and South Pacific Islands, evidences of a primitive civilization are found, which, in some instances, must have run its course long anterior to the age of Homer. Unmistakable traces of a primeval and ante-historic culture of the human race in America exist to mark the lapse of many ages of civilized existence. A knowledge of the western shores of the American continent has long existence in both China and Japan. That a restricted communication has existed by sea across the Pacific does not admit of question. When treating of the origin of the Japanese races several historical instances of their early trans-Pacific voyages will be described and discussed.

In comparatively modern times, enthusiastic specialists, versed in Hebrew traditions, have sought to locate the primeval source of all knowledge and culture upon the high table lands of Asia, where they pictured the radiant morning of civilization as immediately succeeding the completion of a cre-

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ated world, perfected in all its parts, including man, the most complex being and climax of creation.

In a search after the origin of any race, we are first led to define a belief in the origin of man. I accept the hypothesis of universal evolution by a slow process of cosmic development, from matter which includes within itself the elements of all atmospheric, mineral, vegetable and animal existence, but latent until its energies are quickened by that progressive life-principle which ceaselessly radiates from the Great Intelligent Mind of the Universe, and is everywhere essential to awaken development.

This hypothesis, clearly within the scope of human thought, is able to stand the test of human reason, and now seems tangibly demonstrated, especially in the connected chain of fossils recently discovered and arranged by Professor Marsh, which visibly illustrate, by an incontrovertible record of natural history, the evolution of the *equus* or horse family, *anchitherium*, *hipparion*, etc.

All material things appear connected together by gradational forms, from the superior mental culture of man, the highest animal, to the protozoan or lowest speck of gelatinous matter in which life manifests itself to human perception, onward through untold ages of mineral existence and cosmic conditions, ever in exact keeping with its pace of progress. All things that develop have life. Earth has labored to fit itself for the abode of man, and its labors are progress: g successfully. Man came by regular stages of gradation from the monad, and his mental development keeps pace with and is restrained by physical surroundings. Immutable natural laws, universally and eternally in force, do not admit of any sudden, special creation of man, nor do they indicate that all forms of animal life could have been created at the same time. What has once occurred will, under similar conditions, occur elsewhere.

Man is the result of all inferior types, whose capabilities are within himself, making him a compendium of all created things. Fossil remains, found in different formations, are plainly revealing the stages of progressive transformation, each successive one having all the attributes of its predecessor, with more added. Crustaceous animals are succeeded by fishes, running into the saurian, thence into birds, next marsupials, followed by the mammalian, up to man. Animal development has unfolded, and is continually improving as the physical conditions of the globe are improved and refined, and higher conditions rendered possible.

Mind is an attribute of matter, each being instrumental and necessary to develop the other. Goethe says: "Mind cannot exist without matter, nor active matter without mind."

The man of cultivated mind has reached more than a mere physical being, having developed within himself a portion of that superior intelligence, the germ of which he inherits from the Mind of the Universe. The human mind is unmistakably progressive, and progression is an eternal principle. Hence, mind, the highest refinement of matter in man, is eternal. Our greatest revelation from the Infinite is in His works, where nature matures a supply for every want she creates. The power to conceive of immortality

therefore implies ability to attain it. This glorious truth is instinctively and recognized by every branch of the human race.

The origin of man has been gradually, yet hastily, traced as the result of a constantly progressive life-principle, awakening development in matter, successively evolving from cosmic conditions, minerals, plants, and all the lower forms of animal life, up to its climax, intelligent humanity. In man is to be found the highest physical ultimate of matter, endowed with that further refinement, a moral and progressive spirit, capable of ultimately unfolding his full physical and mental capacities. In human evolution, we can but outline the origin of existing physical forms, which periodically change with constantly modifying conditions. The immortal quickening principle which we inherit, can only be traced to the Infinite.

The animating principle of all existences, appears like a purer and more highly refined essence or form of electric force; equally manifest in mental and physical development, and exactly adjusted in all its different degrees to successive stages of progressive refinement. Natural law is universal. In the material process of electrotyping, man follows Nature's own method of building up metallic forms. The progressive life-principle of the human mind, in common with endless varieties of electric phenomena, manifests universal consistency in the positive and negative phases of a subtle activity. Some correlation with a Central Intelligence seems reasonably indicated, whence these mutually radiate as developing powers; alike in kind, varying only in degree, of force, purity and refinement.

It appears probable that the ancestors of the earlier types of mankind, were evolved, by gradual development, near the oldest parts of continents, along their central summits, upon such portions as first acquired a soil after emerging from a hot primeval sea. Primitive man, at first a speechless animal, may have appeared as a distinct variety of the animal kingdom, in the case of a single pair, from which all human races have multiplied, and differentiated according to the surrounding conditions of their local abode. If so, the physical conditions of certain localities have been far more favorable to the advancement of certain races than others, and early human history must be by *race* and not by *nations*, as communities of individuals come but with the first steps to culture.

Within the limits of races best known, languages and families of languages are found, which preclude any common linguistic origin. It therefore follows, that if man constitutes but a single family in the order of Primates, represented by a single *genus*, the formation of language must have commenced after the still speechless primordial man had diverged into races, and differentiation had set in. With the development of ideas in the mind, however rude at first, and organs capable of articulation in the body, language was a consequent result, under the operation of universal law. The Great Intelligent Principle of the Universe pervades the entire world, as our mind fills our whole physical frame. The manifestation of this principle we call Life, which all things possess in greater or less degree.

Development is ever progressive, although mutability appears to mark every advance, yet no breach of continuity has occurred. Every order has proceeded by natural process from another antecedent. The superimposed

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strata which constitute the crust of the earth, form a gauge of relative time, for which human chronology scarcely affords a unit of measure. It is perfectly certain that during the cretaceous epoch, a comparatively recent period in the world's history, none of the physical features existed, which mark the the present surface of the globe. Continents have undergone movements of elevation and depression, their shore lines sunk under the ocean, and sea-beaches have been transferred far into the interior of pre-existing continents. All dry land has been submerged, excepting recent volcanic products and metamorphosed rocks. These introductory facts are necessary to ethnological research.

A cooling sphere, having acquired a solid crust around a nucleus of fiery liquid, in parting with its heat by radiation into space, must contract, distorting its outward surface by pressure, raising mountain ridges, and depressing corresponding valleys, where the first seas became located. Sun and moon, obedient to the law that bodies move to each other in proportion to their masses, and inversely as the squares of their distances, attracted tidal movements in molten fluids under the crust, in hot salt seas, and the thick unrefined atmosphere above. Fluids as well as other matter were more gross during their primitive states. Rupture and re-formation succeeded one another, until the primitive igneous period of angular azoic granite, became sufficiently hardened to withstand the ordinary pressure of inward forces, gradually preparing to furnish physical conditions, suitable to begin the evolution of animal life in its most elementary forms, corresponding with the imperfect condition of existing elements.

During the mighty struggles of the unrefined elements, internal convulsions sent the hot salt sea surging over a large portion of the surface, and sedimentary deposits formed new stratifications. Substances impregnating the waters united in forming crystals. The waters, having raged from point to point, were obliged to seek an equilibrium, and retired to the valleys, forming various oceans, seas, lakes, and rivers.

In the early carboniferous period which succeeded, the extra nitrogen and carbon were rapidly absorbed from the air, and the density of all exterior elements greatly reduced. A period was thus established, where, under favorable auspices, and in limited localities, the very imperfect initiatorial orders of vegetable and animal life appeared. An infinity of embryo existences are contained within the crust of the earth, awaiting the slow process of development. Life generated at the initial period was of the very lowest order, unable to support or reproduce itself to any considerable extent. From this threshold of progression, conditions became sufficiently advanced to admit of the systematic reproduction of species; the age of spontaneous generation having performed its limited duty in the general ripening of the globe, may have ceased and passed away with conditions which sustained it, and matter, within itself, matured the power to reproduce its kind, endowed with a progressive principle, destined eventually to evolve its ultimates. This hypothesis explains why spontaneous generation may have had its day and subsequently ceased.

*Crinoides, conchiferae, crustacea, polypi, and polyparia* successively appear as elements are advanced to the necessary conditions to sustain such forms of



life. The systematic development of *flora* and *fauna*, in successive ages, extends in an orderly chain from their dim and distant beginning, to our own time, through universal changes of atmosphere, climate, and oscillations of temperature. A continual unbroken chain of organisms has extended from palæozoic formations to those of our day, governed by law that knows no change. Each species has gradually evolved from its predecessor in an antecedent age, by a gradual modification of its parts, culminating in the age it characterizes, and fades away in succeeding ones.

Change is everywhere the soul of nature. The race which first acquired the human form, and became properly entitled to be called Man, probably ascended from one original type, which has since diversified, and may in this age be divided into five distinct *varieties* (not types), generally classified as Caucasians—*white*, Mongolians—*yellow*, Malaysians—*brown*, Americans—*red*, and Negroes—*black*.

As white and black are apparent opposites, and science shows the white race to be superiorly developed, it is fair to presume that primitive man was black; subsequent nations, brown; their branches, red; from these sprang the yellow, and thence the white. Under local changes of atmospherical and physical conditions, of climate, food, etc., the original black became modified to a permanent brown. In like manner one shade and color after another became permanently established. As with complexion, so also with stature, symmetry, and strength. Proper use develops, while disuse brings decay.

Some anatomists have claimed that color may be produced by the arrest of utero-gestation, or is governed by its relative duration in races, thus "causing the ultimate portions of the blood to become so assimilated with the cellular and serous tissues of the fœtus as to render the body variously colored—black, brown, red, or copper color." *Lusus naturæ* have illustrated this fact.

The present of any race depends largely upon the physical conditions of the soil they inhabit. When these remain unaltered, the race cannot advance, unless it can develop, by brain power, sufficient ingenuity to overcome the drawbacks to advancement; such as draining marshes, heating dwellings, importing ice, etc., thus growing, in spite of natural restraint, faster than the slow process of natural evolutionary changes would permit.

Modifications in different types of vegetable or animal life neither progress equally nor evenly. There is no intrinsic necessity that they should undergo modifications at all, unless conditions change, or in the case of man, who invents ways of surmounting natural conditions. To him the extreme North becomes habitable by the use of warm clothing, artificial heat and light during long winter nights. By a restless spirit pressing him forward and a judicious control of elements, he is enabled to obtain artificial conditions far in advance of the physical condition of his habitation, and thus pre-naturally exalt and develop himself and his race. With the loss of these conditions the highly developed man would perish or relapse into a comparatively barbaric state, to where his development would exactly agree with his actual physical surroundings.

Darwin unmistakably illustrates the tendency of all forms to variations, which when once produced, join in equal battle to survive and supplant their

progenitors and all others. The fittest will maintain itself and the others perish, the parent and derived forms being equally dependent upon their individual adaptability to surrounding conditions. Thus, certain localities still exist in the condition of ages long past, where inferior races yet flourish and find themselves better off, more competent to deal with difficulties in their way, than any variation derived from their type. While conditions continue unchanged they remain unsupplanted by other forms, and their type becomes very pronounced. Exact reproductions are rare. Amid infinite similitude there is infinite diversity; and imperfection is a vast fact, which must always be taken into account in all hypotheses. "Animal beauty arises from the perfect balance of physical parts and the rhythm and perfection of their action." It is probable that no perceptible change has taken place in the Chinese race for many years, because in that time the incomplete changes of physical condition in their country have not admitted of it. Wheat found in tombs with Egyptian mummies, when brought from darkness into sunlight and planted in congenial soil, grew and produced wonderfully, but could never have developed without a change of conditions. Change is imperative to progress.

A complete knowledge of embryology furnishes an unerring record of the origin and development of any form of animal life; for the embryo of higher types, while in process of maturing, pass successively through a recapitulation of all forms by which their species ascended by evolution to their present condition. Since conception, each human being has passed rapidly through modifications, the counterpart of the graduated forms through which his race has been slowly built up, and his present condition reached. Thus, we have a history of human evolution republished in every case of reproduction.

Man, as traced by his embryotic development, commenced, when in darkness, the cohesion of two or more gelatinous molecules, impelled by a constantly-progressive life-principle, united to form a microscopic zoöspERM, capable of preserving its new condition in a thick and heated liquid. The proportionate duration of early life in warm water is revealed by the first nine months of his existence, during which many successive but correlated forms are assumed. Dr. Cohnstein, of Berlin, (quoted in the *Lancet*, May, 1875,) "has determined by means of the thermometer that the temperature proper to the *fœtus in utero* is higher than that of the mother." The hot salt sea in which early life developed, is here typified. The period of atmospheric air having arrived at birth, emerging into light, his aquatic life ends, and becomes terrestrial and aerial. New elements of food are supplied, and the mode of nutrition changed. For awhile his food continues liquid, and he sees, hears, and notices but little. By degrees he arrives at a consciousness of the solid world, first rolling, then creeping, seal-like on four limbs, then sits upon his haunches, and finally walks erect, at first tremblingly, then playfully, but firmly, at last. This reveals how nature required successive physical conditions, to acquire progressive results. Each being owes his present bodily form, to ascent through a parentage, each change of which has passed away, after accomplishing its intended purpose, a culmination reached by degrees, through countless generations of improvement.

In due time, children acquire teeth, and another change of food ensues,

and hair usually darkens. A second set of incisor and carnivorous teeth soon mark another stage of progress, and youth succeeds childhood, bringing an expanded development of bodily form, passions, and intellectual power. No individual can reproduce until he reaches the full maturity of the type to which he at present belongs, which prevents the race from receding, by reproducing a lower type. Leaves grow out or drop off, but never grow back. Nature never retrogrades; advance or perish is law to the individual.

Man can imitate any animal of his species, but no animal can follow man beyond its developed powers. Many traits, exemplified in lower animals, are successively developed in children, and overcome by proper control; such as gluttony, cunning, and deceit—the latter a lingering trait of weakness, general with inferior races. They repeat the antics of a very active and mischievous race; their first attempts at drawing, resemble the rude figures made by our primeval ancestry and present wild tribes; furthermore, like "children of the forest," our younger children have not reached the age of self-cleanliness.

The impulsive ferocity of youth, and cooler maturity of age, are but characteristic types of human transformation in the evolutionary procession. Our lives acquire a double significance, when we find we are building an inheritance for every one of our descendants, while our race continues.

In our growth, we re-evolve, concisely, the story of our race's lineage, as in "*the house that Jack built*," each succeeding verse comprehends all its predecessors. Our present bodies now barely float; for, as man acquired his upright stature, his frame must have increased in weight and hardened into greater rigidity; while the pelvis, to sustain additional weight thus put upon it, enlarged, thickened and increased his gravity.

The head of the human species seems originally to have been large in proportion to the body, exhibiting a promising germ thus early advanced, a fact to which the race may owe its present superiority; and, possibly, this early development of the organ capable of acquiring knowledge, may account for peculiar sufferings, visited upon woman, more particularly among the most intellectually developed.

The highest type of man has been artificially advanced beyond the condition of some portions of the physical world. Miasmatic swamps are yet insufficiently reclaimed by time, to permit a white man's existence where they continue. Their present condition would involve his speedy illness and dissolution. Lower organizations, congenial to and in harmony with such conditions of physical development, may exist and flourish there: but more refined types of humanity, require the most perfected physical conditions, for their perfect enjoyment and highest attainments.

Centripetal law has consolidated the Chinese into a positive and exclusive people, who delight in ignoring the centrifugal or complimentary force, which induces dispersions. They have long clung to unique customs and dress, resisting change or improvement. In their stereotyped form of frozen civilization, differentiation has been arrested, and a peculiar type intensified. Unalterable fixedness in forms of belief, and habits concentered by centuries, furnishes convincing evidence of great antiquity. The black races are ethnologically far less developed, and having no fixed belief to displace, are more readily converted to any religious sect.

We cannot avoid admitting that the Chinese are one of the oldest families of the ancient world; yet they are by no means the oldest. Until the seventh century before the Christian era, they were perfect strangers to every form of idolatry. Pure Chinese appear like a race absolutely distinct from nations by whom they are surrounded, differing in physical characteristics of form, color, and expression; in language, in their written characters, their literature, and religious observances. Unchanged by foreign conquests, by extensive intermixture with any foreign race, they have developed within themselves, preserving and perhaps intensifying their type; governed and civilized by the principles contained in their own classic literature, and in their pure and excellent book, the Chou-king, compiled fully 3,000 years ago, from their more ancient literature, much as many suppose Moses to have compiled the Pentateuch, or as Heroditus compiled early Grecian history.

China has her ancient picture writings, but no ancient idols. She has her literature older than the Sanscrit races. When the great pyramid of Menes was built, in the fourth dynasty of Egypt, B. C. 3893, we find one vast and expanded system of idolatry throughout Asia, and the countries bordering on the Mediterranean, all worshipping emblems, more or less types of the sun or solar principle, China standing alone—far back in the twilight of history—is a solitary exception on the continent of Asia.

Language is a test of social contact, not of race. Undoubtedly the first expression of human thoughts were by configurations of countenance, such as smiles and scowls, indicating pleasure, dread, or anger. With the invention of complicated forms in language, capable of complete expression without emotion, came deceit, frequently followed by loss of harmonious social relations, and developing combativeness. No primitive history, at present known, conveys any reliable account of an aboriginal language much anterior to that of China; although that of the ancient people of Yucatan and adjoining American nations, as shown by picture-writings on their monuments, appears to have been more ancient.

Both peoples, in common with the Egyptians, expressed thoughts by picture-writing and in hieroglyphics. While other surviving nations improved upon this original style, by developing the phonetic; inhabitants of China alone, became exclusively confirmed in their monosyllabic language, and their manner of vocal communication, is still very peculiar and spasmodic in sound and utterance. Their hieroglyphics, which, in early ages, expressed a single substantial thought, were subsequently assumed as syllabic representations, and became synthetic or compound forms of expression. Thus, to-day, 216 Chinese radicals are made use of, in over 50,000 ideographic combinations.

To investigate this subject, requires extensive research in a multitude of directions—physiological, linguistic, religious, traditional geographical, and migratorial—for it is often by their mutual comparison only, that satisfactory results are reached. The wider view we can compass, the clearer our understanding of general laws. There is in force a law of decreasing vitality, as well as of evolution, both alike depending upon the refinement of surrounding conditions. Great disturbances have affected the earth's surface and all living things, since the tertiary period, when our present zoölogy fairly started



into being. To all these considerations, must be added the ancient migrations which the different families of mankind have passed through, under the changing conditions imposed upon them by geographical and climatic necessities, and thus a systematic arrangement of facts is finally indicated. Physical geography teaches us that of the two great elements, water and land, the latter, which is matter in a more advanced form, is far superior in the animal and vegetable life to which it gives origin; likewise, that low and swampy land is fatal to health and the highest development of man. Geology and Palæontology show this to have been equally true of the *flora* and *fauna*, in ancient days.

Neither tropical Africa nor Asia are adapted to the Anglo-Saxon constitution; every white colony there has been wasted by sickness and death; yet this is the native and natural climate of the dark races, who are there as much at home as is the polar bear on the shores of Greenland. When at Saigon, on the Meikong river, I was told by an officer of the French colony, that 24 per cent. of French troops stationed there died annually. The British occupation of low lands in the southern portion of India, is scarcely more than a military possession, so far as Europeans are concerned, who cannot long live there, but would soon become extinct but for the constant influx of fresh immigration. There, a European struggles for existence, a prey to fever and dysentery, and is unequal to severe labor. White women, as a rule, are especial sufferers, rallying but poorly from any illness. White men must yield the tropics to the dark races. The reverse is also true; negroes are not comfortable in the frigid zone. The American residents of New England States, as at present constituted, have a continual fight with existing conditions of climate, and their survivors and descendants, now in process of acclimatization as a race, are assuming a somewhat typical form.

Whenever we examine nature, we find a perfect adaptation of animals to the circumstances under which they live. The constitutional temperaments of the different races seem to vary. The dark races are less developed than the white; they have a less nervous sensibility, for their physical organization is less delicate. Van Amridge says: "The dark races expire less carbonic acid from their lungs than the white, but transpire the fetid matter chiefly by the skin." According to Dr. Knox, the nerves of their limbs are one-third less than the Saxon of equal height. Great differences of shape in the pelvis of different races, have been classified by Doctors Vrolik and Weber, who thus report the four principal races: "The European is oval; the American, round; the Mongolian, square; and African, oblong."

The characteristics most relied on for the discrimination of races, are the color of the skin, structure of the hair, and conformation of the skull and skeleton. Transitions from one to the other are so gradual, that it seems almost impossible to draw any exact and arbitrary line of inter-demarkation. We now see the various branches of mankind confined to distinct localities, mainly bounded by isothermal lines, with distinction of form and color, with different social relations, religions, governments, habits, and intellectual powers. Wherever men have migrated, they appear to have found and displaced an aboriginal nation, and no record is believed to exist of any people ever migrating to a land which they found entirely destitute of inhabitants,

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in some of the various stages of human development. Adelung reckons the total population of the earth as 1,288 millions, professing 1,100 forms of religion, among which there exists 3,664 known languages or dialects, viz.: 937 Asiatic, 587 European, 276 African, 1,624 American. These are significant facts.

Sir Charles Lyell is inclined to admit that an imperfect form of man was living when the tertiary strata was deposited. Agassiz, who pronounced America the oldest continent extant, measured the coral growth during a given number of years along the southern half of Florida, which, he asserts, has been formed by accretion during the geological period known as recent, and must have required not less than 135,000 years to form. We may arrange epochs in their order of sequence, but not of date, for in contemplating the vastness of such a past, the mind becomes lost in amazement at the vista opened into antiquity. The histories of China contain records of the past, which modern chronologies have insufficient room to measure. The limits of history are steadily receding, and Greece and Rome are taking their proper positions in a comparatively modern era. Science is developing unanswerable proofs of the greater antiquity of the human race, than current ecclesiastical histories have been supposed to allow. Greater freedom in chronology is absolutely necessary. No sound religious principles have aught to fear from true interpreters of antiquity. Truth, in all its natural simplicity, is susceptible of proof, and reason is its steadfast supporter. Nature's own religion is grander than any human conception. In the dark ages, mysteries, miracles, and absolute imposture stood in the way of absolute truth. Evolution gives to the Infinite higher attributes, and more nearly connects him with all created things. The God of the true scientist is grander and more comprehensible to mankind. It takes us half our lives to unlearn and eradicate errors honestly taught us in youth, with perfect good faith and intention, which persistently cling to us until displaced by the sound reasoning powers of maturer years. Each conscience is but the result of its own moral education. It is composed of ideas it has fed on. Many imbibe, hereditarily, the opinions of their forefathers, and venerate them because they were first upon their mind, which circumstance alone produces to them an unsophisticated conviction of their truthfulness. None are free but those whom Truth makes free:

"Most men by education are misled,  
They so believe because they so are bred;  
The priest continues what the nurse began,  
And so the child imposes on the man."

America was undoubtedly peopled many ages before Julius Cæsar landed in barbaric Britain, and many of the colossal structures, whose ruins still excite the wonder of the wandering Indians of Central America and Peru, doubtless passed from use long before the Tartar conquerors in Central Asia drove their hordes eastward, or Attila and his Huns swept his legions westward from the great wall of China and the steppes of Ancient Tartary.

Chinese historians assert that in the fifth year of the reign of Yao, B. C. 2,353, strangers from the south, of the family of Yüë-Tchang, brought, as a

present from a maritime kingdom in southern seas, a great turtle, three feet long by three feet wide, and very old, on whose back was written a history of the world, from its commencement to that time, which Yao ordered transcribed and preserved. Turtles have long had a peculiar religious significance in Japan, and also among American aborigines at Copan, where a splendid stone altar of great antiquity, in the image of a similar tortoise, yet remains.

Chinese culture, dwelling apart in the south-eastern extremity of Asia, has developed and retained distinctive national types, coldly conservative, while nations less peculiar, and perhaps more adventurous, rose, scattered, and passed away almost by scores. The isolation of their peculiar civilization must have resulted from the physical conformation of the spot they occupied, encircled by protecting ranges of mountains, and forbidding natural barriers.

Eminent Chinese historians, after describing the fabulous and mythical ages, which are imperfect and idealized recollections of events, peoples, eras, and civilizations; and renowned individuals whose exact history had become confused, extinct or legendary, when their first authentic records of ancient history were penned; come to the reign of men. Greek history appears limited when looking beyond into Oriental records, and proves but a scanty stream leading to a broad ocean beyond.

The deified rulers are naturally the most ancient, and are succeeded by demi-god descendants, in a sort of middle age. The advent of conquering heroes from a foreign soil, by introducing a new element into history, may have changed the national era. A careful study of the various ancient histories of the world has led me to infer, that, generally, rulers who are said to have descended from the gods, were merely successful invaders of the country where they died, and were there canonized or deified. Being born in a foreign land, no local record existed of their parentage, and it was easy to ascribe their origin to supernatural causes, while their death being among the people whose traditions have come down to us, was witnessed and recorded.

All scholars experience difficulty in tracing up and locating ancient places, as most of them were given new and foreign names, by conquerors and explorers. Since the days of Tyre and Sidon, and the ancient and long continued sway of the South Arabians declined, and gave way to the rise of great monarchies in Western Asia and India, places have received new rulers and taken new names. This is true throughout history, of all countries, and is more recently illustrated to us, in the saintly names given by Spanish and Portuguese explorers; or head-lands and islands re-named for British seamen and their patrons. A less troublesome impediment to accurate identification, is found in translated names.

The progress of science, and linguistic and historic researches, continually supplements our knowledge of the mighty past, whose history must now be worked back by degrees, and every fact capable of yielding testimony, preserved and utilized. Chinese records, extending to B. C. 3,588, may yet render valuable aid in perpetuating much that was destroyed in the lost libraries of Phœnicia, Chaldea, and Egypt. The first era of Chinese history is without dates, capable of being accurately fixed by any measure known to us

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at the present time. So of Methuselah's age. We cannot believe that the duration of human life changed suddenly from hundreds of years to three score years and ten. The change, if at all, was in the human measure. During our present century, the average longevity of Great Britain has increased nearly ten years. The true "*elixir of life*" is a scientific knowledge of the limits of our being, and wisdom to use our powers so as to obtain their utmost capabilities. Wisdom is the best use of knowledge.

This early Chinese era consisted of three dynasties, who, successively with their descendents, ruled the kingdom of China, whose dominion had not then spread into an empire, and the aggregate terms of their reigns must have extended over a long period of time. This period may represent the rule of early Asiatic aborigines, developed upon the soil of China.

Chinese historians commence their second and more authentic era with the reign of a sovereign named Tai Ko Fokee, or Great King Stranger. He commenced his reign B. C. 3,588, and from this founder of their line of monarchs, they have preserved a national history and true chronological succession of their rulers. His name seems to imply that he was a foreign conqueror, who occupied the country, and doubtless, at the time of his conquest, took no pains to preserve the records of superseded dynasties, which come to us only in the form of tradition.

The pictorial representations of King Fokee which have come down to us, represent him with two small horns, similar to those associated with the representations of Moses, the Hebrew law-giver. He and his successor are said to have introduced into China the hieroglyphic characters for picture writing, somewhat similar to those found in Central America, and from whence the ideograms now in use are conceded to have been derived. He taught his people the motion of heavenly bodies, the twelve celestial signs, and divided their time into years and months, besides bringing them a knowledge of many other useful arts and sciences. The sudden advent of so much new knowledge, brought by one man, indicates that he came from far away—from a country with which no previous communication had existed. As he introduced a new measure of time, we can but estimate the duration of eleven reigns which preceded him.

Probably the solar day was the earliest measure of time; then, the lunar month; and lastly, the solar year. The various words used in all languages, and interpreted to us years, meant, simply, the *periods of time* which at the moment constituted its measure. Thus, if Methuselah lived 969 periods of time when the lunar month was the accepted measure, he died at  $74\frac{1}{2}$  years of age, which is not improbable.

The great Chinese history of Tse-ma Chi-ang, written B. C. 122, and purporting to be an accurate transcript of all earlier existing histories, which it was desirable to consolidate and preserve; narrates events, chronologically, from the reign of Hoang-Ti, which commenced B. C. 2,697, when he was eleven years old; during his minority the kingdom was governed by wise and prudent counselors, who, it says, took great care of the young monarch, and educated him in all the useful arts and sciences then known. It is recorded that during his reign physicians first learned to feel the pulse; the magnetic needle was first used, pointing to the south; and civilization greatly



advanced. He lived a useful life, was greatly respected, and died at a ripe old age. During a portion of his reign, a powerful revolt was successfully put down, indicating a mixed race, with the antagonisms of conflicting opinions. Five of his descendants succeeded, in turn, to his throne. Then came *Tai Yao*, followed by *Yuti Tsi Yune*, B. C. 2,294, during whose reign a great deluge occurred in Asia, which flooded fifteen provinces of China and drowned great numbers of inhabitants. Some portions of the country remained under water for several years thereafter.

This rupture of a natural barrier, which held in check some extensive inland basin of water, existing at a higher level, occurred just fifty-four years after Archbishop Usher fixes the arch-catastrophe of Hebrew tradition, and was doubtless like the Noachian flood, a crisis in the physical history of the region where it occurred. It is highly probable that the great interior alkaline deserts of North America, where the successive water lines around the surfaces of every elevation of its various levels, clearly indicate the former presence of vast inland basins of water; have at some remote period been, in like manner, drawn off and precipitated upon lower levels of this continent, in their journey towards the common level of the ocean. This is also shown by the presence of ancient river beds across the present summits of the Sierra Nevada Mountains. Nothing seems to impede the execution of unerring physical laws, and in the consideration of general history, natural science shows no relation between such physical calamities and personal guilt.

B. C. 2,233, the next Emperor, *Ta Yu*, caused canals to be cut, to convey to the sea the immense bodies of water which, during the reign of his predecessor, had been precipitated upon and overflowed so large a part of China. By this means many deep river beds were finally cut, and continued to be worn away by the receding waters, until the whole country was freed from inundation.

His eleventh descendant and successor was a tyrant, and was banished in the fifty-second year of his age, and king *Ching Tang* came to the throne, B. C. 1,766, and died 1,753 B. C. During his reign a great famine existed in China, which the records say lasted seven years. Joseph's famine in Egypt occurred B. C. 1,707, or forty-six years after this date. These coincidences are merely cited as suggestive to historical students.

It is desirable that the historical records of all ancient nations should be sought out and compared; and to our linguistic and archaeological students on the Pacific, the early histories of China and Japan should be made the subject of careful study. Much mental and social cultivation existed in Asia when Europe was yet in her dark and undeveloped ages. China and Japan, as well as all the nations of Asia, yet contain many ancient records, that may well repay careful study, revealing traces of a civilization whose history is incredibly remote. Ere the ancient respect for sacred records has become impaired, and they are cast aside or destroyed in the ecstasy of a new-found religion, or the mechanical wonders of a scientific civilization, earnest and reliable students may acquire much important testimony among the archives of India, China and Japan. Few ancient races have preserved a literature of equal value with the Chinese. The great past of prehistoric humanity bears traces of activity and commercial intercourse throughout Asia.

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About five thousand years before the Christian era, the Sanskrit branch of the Aryan race invaded and occupied Northern India, while the Arabian Cushites, dwelling in Arabia, held control of Southern Arabia. These South Arabians held innumerable colonies, and were unrivaled in power and commercial dominion. They early established great influence as a maritime people along the coast of South-western Asia, colonizing much of the Asiatic seaboard in the deepest antiquity,—not, however, including the present Chinese territory, but exercised a widespread influence from the extremes of India, even to Norway, acting an important part as pioneers in spreading and developing early civilization. The nomadic tribes of Asia have been classed as of Semetic origin.

China, although well known, and mentioned in the ancient Sanskrit writings, under the name of *Yama*, was never included in statements of the migrations of races and peoples throughout Western Asia, Hindostan, and the islands of the Indian Sea. In remote antiquity, the Chinese nation appears to have lived within itself, cut off from active communication with any neighboring people.

According to Arabian traditions, *Ad* was the primeval father of the pure Arabians, and built a city in Arabia which became great and powerful. The *Adites* are referred to in the earliest dawn of Arabian history, as enterprising, rich and powerful, having great cities of wonderful magnificence. They were skillful builders, rich in gold, silver, and precious stones, showing them acquainted with metals. Numerous appliances of our civilization had their origin far back in the obscurity of ages now pre-historic, and Adam may be but the Hebrew tradition of the ancient *Adites* of Arabia, who must themselves have had a long line of ancestry, to have developed and acquired such civilization. Adam was, perhaps, simply the ideal embodiment of a *beginning of humanity*, typified to the Hebrews by an *Adite* patriarch, beyond the experience of their own history, into which he was adopted by Moses, as the *ancestor of their race*. It was an effort to extend their national lineage far back to an original First Cause. The distinctive Hebrew race descended from Abraham, that magnificent sheik, the mighty Mesopotamian prince; Israel's ancestral hero and first distinctive Hebrew personality; great grand-uncle of the princely Joseph, Lord Chancellor of Egypt, Prime Minister of the first Sesostris, and monotheistic chief of an illustrious line. Thus he stands, in bold relief, on the canvas of tradition, as a great leader of human kind in the period comprised in the first essays of Hebrew literature.

Our opinion of the general inaccessibility of China from other parts of the continent of Asia, in early times, is confirmed by a passage in the history of Berosus, relating the conquests of the Arabian sovereign, *Schamar Iarusch*, *Abou Karib*, who reigned over Chaldea, and 245 years before the rise of the Assyrian empire carried his arms, B. C. 1,518, into Central Asia, occupied Sarmacand, and for a long time attempted, without success, the invasion of China. Humboldt describes an Himyatic inscription existing at Sarmacand in the 14th century, in characters expressing, "*In the name of God, Schamar Iarusch has erected this edifice to the sun, his Lord.*" All facts go to show that migrations over Central Asia, from Arabia across the continent, must have passed north of China, (which country seems to have maintained

her individuality nearly intact), and reached the shores of the Pacific near the peninsula of Corea, which is still inhabited by a populous nation, quite unlike the Chinese race. Many aborigines of Central Asia were doubtless driven toward the coast by these Arabian conquerors. These South Arabians were a people older than the Aryans. The great ages of Cushite civilization, to which we are told they succeeded, closed at a period which was very ancient when the book of Job, the oldest book of the Hebrew scriptures, was penned as a Persian poem.

Testimony is universal that the oldest nations succeeded older pre-existing peoples, and generally received their highest ideas from abroad, showing a descent of ideas as well as of blood. A constant admixture of races, peoples and nations has been successively going on for ages. It is only in some secluded spot that we may, at this late day, discover traces of anything approaching to an early type, with slight recent admixture. Such specimens, if they exist at all, cannot but be extremely rare, and, like the Minuts of China and some remnants in the Tyrolese Alps, inhabit regions virtually inaccessible.

The huge stone structures, cities and temples being unearthed in Yucatan, argue an enormous early population. The ruins of Copan, and disintegrating pyramids of Palenque, are convincing proof of a great pre-historic race in Central America, at an immensely early period; which must have occupied the same relative positions toward North and South America that Asia Minor did, in remote ages, to Central Asia and Africa. The peculiar construction of all the arches found among the buried cities of Yucatan may lead to the discovery of races cognate to its early inhabitants. The same principle of arch was used in very early times by Egyptians, Greeks, and Etrurians.

Notwithstanding the frequent disastrous fires, and destruction of records by conquerors and founders of dynasties, who have annihilated much valuable material, China, Japan, and the interior of India have many copies and manuscript translations of very ancient works and histories, long retained among their sacred treasures, rich archaeological prizes for modern explorers to unearth, equal in interest to the lost history of Iran, mentioned in the Dabistan and other Asiatic writings.

By an extended research into ancient histories, many plausible reasons are found, which argue the possibility, and almost probability, that some early aborigines of the pure Chinese race may have crossed by sea from the coast of Peru to China in an early or remote age of the world. Recent travelers in Peru inform us, that its aboriginal races have, like our North American Indians, become nearly extinct; and the only remaining traces are found among the China-chola, a mixed result from Spanish and Portuguese ancestors. Last year my attention was called to an article in a South American paper, describing the remnant of a race of aboriginal Mongolians or Chinese, found among the high table lands upon the western slope of the Andes.

Phoenicians and Egyptians, who each received hieroglyphical characters from a common source, originating in an older people, ascribe them to Taut. The Chinese ascribe them to Tai Ko Fokee, their Great Stranger King, who reigned B. C. 3588. Many curious coincidences point to the supposition that

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he may have brought them from Peru or Central America, where, among ruins still existing, there has been discovered much early picture-writing, closely corresponding to early Chinese characters, comprising the 216 radical ideographs now used. Thus, heaven is expressed by three horizontal lines, slightly curved; and earth by a cross within a circle. In discoveries at Copan is a figure strikingly resembling the Chinese symbol of Fo-kee, both nations representing him like Moses, as a lawgiver, with two small horns. Many figures on Peruvian water-vessels, of great antiquity, are identical with those found in Egyptian temples; birds' heads, for example, attached to figures resembling a comma, but intended to represent tongues; and other remarkable coincidences. Either one people learned from the other, or both acquired these forms from a common source. Many physico-geographical facts favor the hypothesis, that it is more rational to conclude that Egypt received them from America, through China—possibly through Fo-kee, or some predecessor in very remote ages. Recent scientific explorations are reported to have exhumed Chinese sacred mottoes, carved on tombs in Egypt—counterparts of phrases in use to-day—revealing the existence of an intercourse when China was ruled by kings anterior to Moses.

The present written language of China is undoubtedly an imported method, advanced from such picture-writings as those of the ancient Peruvians, or primitive hieroglyphical signs of ancient Egypt. Among some nations, mental progress evolved a simple alphabet, while others remained content with the increasing complications of ideographic signs, for syllables and objects. Egypt, like China, was tenacious of her individual peculiarities, and long retained her hieroglyphic type. She finally abandoned it, while China clung to but improved it.

The South Arabians and their descendants, the Phœnicians, having an extended commerce established throughout the Indian Ocean, with every known shore, undoubtedly passed more readily into a simple phonetic alphabet, better adapted to the practical wants of a commercial people. Tablets have been discovered among their ancient ruins, by which the various changes are readily traced.

Chinese characters, so long surrounded by the ultra conservatism of an impenetrable isolation, have undoubtedly developed from these common forms of natural objects, and subsequently been adapted to easy and rapid writing, with a peculiar style of brush, and their manner of holding it.

The consideration of whether the Chinese people originally developed in Asia or abroad, bears an important relation to the origin of the Japanese race, the subject we are ultimately investigating and shall consider in our next paper. In seeking the initial points whence migrations have diverged, we naturally gather all possibilities, whence we select probabilities, in the hope of finally eliciting absolute truth. We shall be compelled to limit this already lengthy paper to setting forth certain fundamental principles useful in research; and to a collection of evidence, the full discussion of which will necessarily remain for a future occasion.

Without, in any manner, endorsing the following hypothesis, we shall simply aim to shadow forth a few *possibilities*, which the consideration of many curious facts have suggested during the laborious details of an elaborate search.



How came the Chinese—a people so ancient, so reserved, and so wholly unlike their surrounding neighbors, or indeed any other race upon the continent of Asia—to be thus alone in this corner of a continent, walled in apart from all neighboring races? We may reasonably doubt the assumption of any spontaneous growth in the country they now inhabit. Conjectured migrations among still speechless societies, at an epoch anterior to the formation of nations, are beyond our present ability to trace. We can only surmise whether each continent evolved a type of manhood separately, or whether all higher races have resulted from the various differentiations and dispersions from a single locality, of a common ancestor already developed up to the lowest types of a speechless animal, tending to manhood.

Our best researches indicate an enormous antiquity for man on the American continent, and an advance in general form and brain capacity, with, doubtless, a modification of color, since a very early period. In very remote times, there appears to have existed at least two very distinct populations, differing, in fact, more widely than any existing aborigines of the continent. Portions of North America had been occupied by races far more advanced than its occupants when recently discovered by Europeans. Originating, perhaps, at a very early period in the elevated centres of the American continent, wave after wave of races may have rolled eastward and westward, or northward and southward, to a certain extent, only identified in America to-day by slight signs that mark the nearly extinct descendants of the people with which they amalgamated.

Dogmatic theology retreats before scientific truth. No one will, at this day, pronounce the self-registering records of nature grave heresies. They are vastly more enduring, authentic and reliable testimony than the precarious text of human narrators. It seems a crime against true religion to hang the integrity of its moral principles upon the validity of statistics in any book which merely illustrates, by historical parables, the early development of its traditional ideas. The innate virtue of its pure principles is unharmed by legendary or dogmatic absurdities.

The Chinese have an immense antiquity. They are a peculiar people, very marked in their features, and have multiplied so that at present their population and area of production are so balanced that any marked increase would precipitate a famine, and thus equalize conditions. They not only practice economy, but enjoy it, having learned in centuries to live upon the minimum and enjoy the maximum of life.

All other civilizations and emigrations throughout Asia appear to have moved from Asia Minor, and the high central portions of the North and West. The Chinese appear as an isolated people, and have long preserved the peculiar type of a race wholly unlike any other on the continent of Asia. Their country is situated upon the south-eastern extremity of the continent, and hemmed in on the west and north by a chain of mountains practically impassable, and now made more so by the great wall, 1,250 miles in length, with which, B. C. 220, they sought to complete their isolation.

If this people did not develop from the soil they now occupy, we must search for the most probable mode of access by which their earliest ancestry reached their present home. In this stage of the world, all nations are more or less composite.

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The southern and south-eastern portions of China border upon the ocean, and if the earliest Chinese came from an opposite direction they must have reached their country by water. If so, it may account for their skilled boatmen, who have lived upon the water from time immemorial, and for the enormous fleets of junks, generally of large dimensions, which they possess. A taste early cultivated may have come down through many centuries.

If we first seek for testimony from Chinese records, we find they ascribe their own origin to the southern portion of China. In order to ascertain how they could have reached there by sea, and the direction whence they probably came, we must study natural causes, and seek among winds and currents for the first natural distributing agents, whose influence on navigation has been but recently overcome by clipper ships and steamers of modern construction.

The Pacific is a wide ocean to cross, and fair winds must have been relied upon, for muscles could never have paddled a direct course for such a distance. Where, therefore, is the country, from which they could follow a fair, fixed wind in a straight course, and be brought to land upon the southern coast of China, where they claim to have originated?

We find in the South Pacific, between the southern tropics and the equator, a perpetual trade wind blowing from the south-east. Towards the tropics, it blows more nearly from the south, hauling gradually into the eastward as it approaches the equator. This constant breeze would drive a vessel kept before the wind, from a point anywhere on the coast of Peru, about in the neighborhood of the Chin-cha Islands, by a slightly curved but almost direct line as far as the equator in the direct course for the coast of China.

In the North Pacific Ocean, between the tropics and equator, the north-east trade wind exists, as the almost complementary counterpart of winds in the southern hemisphere, likewise blowing more northerly near its northern limit, and uniting in an almost due easterly wind near the equator. Thus the south-east and north-east trade winds meet, and frequently blow into each other along a parallel line, making a continuous fair wind, uniting them at the equator, and consequently forming an uninterrupted motive power, to their western limit.

Now, if a large junk were started from the coast of Peru, near Central America, and kept off before these fair winds, there is a strong probability that in sixty days she would strike the southern coast of China, about where early Chinese traditions place the origin of their race. This evidence, of natural causes, apparently points to Peru as the possible home of the Chinese ancestral race. What has Peru to offer in support of such an hypothesis?

In Heaviside's "American Antiquities," published in 1868, we find that "some of the western tribes of Brazil are so like the Chinese in feature as to be almost identical." There is thus a possibility shown, that the ancestry of China may have embarked in large vessels as emigrants, perhaps from the vicinity of the Chincha Islands; or proceeded with a large fleet, like the early Chinese expedition against Japan, or that of Julius Cæsar against Britain, or the Welsh Prince Madog and his party—who sailed from Ireland, and landed in America A. D. 1170, and, in like manner, in the dateless antecedure of history, crossed from the neighborhood of Peru to the country now known

to us as China. The very name, *Chincha*, has a Chinese sound, and reads China, with two letters dropped.

For upwards of twenty centuries, Chinese junks are known to have been large, fast, and strong; their people skillful mariners, excellent carpenters, and marine architects. They early possessed the mechanical skill to build junks of comparatively great tonnage, capable of conveying large amounts of cargo and great numbers of passengers. If the measurements of Noah's ark are correctly interpreted, she was larger than any ship of our day. Ship-building, as we have shown in a previous paper, is a very ancient art, known long before the days of Tarshish. We have no history of its absolute inception. Monuments on land endure to perpetuate the memory of a race, but ships are of their nature perishable. A race that could build the magnificent temples and pyramids of Palenque and Copan, in Yucatan, could certainly have their fleets upon the Pacific Ocean, in ages long before any existing record. The construction of a Peruvian or Central American fleet of large vessels, in early ages, capable of transferring to China, if not 100,000 people, certainly quite sufficient to establish a colony, would require far less skill or enterprise, than that which raised the pyramids of either Central America or Egypt.

China had bronzes in perfection during her very earliest ages, and may have introduced them into Western Europe and Asia. Among the most ancient relics found in Peru, are bronze and iron implements. Many Peruvian and Central American antiquities resemble, not modern Chinese, but their most ancient writings and figures. It is not impossible that Cadmus' alphabet, as well as the hieroglyphics of Egypt, may have been suggested and developed from the ancient American hieroglyphics now coming to light, showing such similarity and apparent connection, and which many scholars already consider as the early models, not the results, of Egyptian figures and Chinese ideographic characters.

The Toltec race in America had a god with one arm—so had the Egyptians. The deified Fo—whom they represent with two small horns, similar to those associated with figures of Moses, the Hebrew lawgiver—instructed Chibcha Indians in Bogota to paint the cross and trigrams used on their inscriptions; and in China, the Chinese historians ascribe to Fohi many new things, among others, how to paint identical figures of trigrams, like those found among the ruins of Central America. With time and perseverance, it may yet be discovered that a knowledge of hieroglyphics came from Peru or Central America to China—a people whose growing commercial intercourse may have spread their knowledge to the ancient monarchies of Egypt.

The recital of facts may be greatly extended, showing a wonderful chain of evidence, which it is hard to conceive can be entirely accidental and coincidental, unless we take the extremely broad and apparently untenable ground, boldly asserting that primitive humanity, through the action of common laws and natural forces, wherever placed, evolves like forms, customs and necessary results, irrespective of variable conditions and individual fancy or free will. Chinese ideas concerning the Tchin, or original eight persons of a supernatural nature who escaped from the sea, point to an origin from beyond seas, or to an early piscatorial age. B. C. 3,588, Tai-ko-Fokee, a king of China from abroad, was deified. China has her ancient pictorial writings.

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Fernando Montesino, a Spanish historian, who visited Peru and published his work from 1508 to 1547, says Peru was thickly populated, and had a catalogue of 101 monarchs, with notes of the memorable events of their reign, extending to B. C. 2,855.

Hawks, in his Peruvian antiquities, says that before the Spanish conquest, in the most eminent period of the dynasty of the Incas, the vast empire of Peru contained eleven million inhabitants, which rapidly diminished, until the census of 1580 shows but 8,280,000, and now the valleys of the Peruvian coast contain barely a fifth of what they contained under the Incas. The total present population by census of 1875 amounts to only 2,720,735 souls. A light native is still called a *China-Chola*.

The feast of souls practiced in Central America appears to have been derived from the same source as that of the ancient Egyptians. The Jesuits of the Propaganda report these ceremonies as anciently in practice in China. The ruins of ancient temples found in Central America resemble in form, space, and massive walls, *without roof*, the most ancient temples of Egypt, and many of the carvings are singularly alike.

Traditional histories among the different groups of the Polynesian Islands indicate that the Hawaiian race came there from the south. The Hawaiian Islands are nearly in the direct line from Peru to China.

While the majority of Hawaiians are probably descended from Malays, their early traditions tell us of the landing of men belonging to a race whiter than their own, upon the southern island of Hawaii, many centuries ago, whom they were at first inclined to consider as gods, but who finally settled among them, and from their wisdom were elevated to high positions. These men undoubtedly came from Central America or Peru, and may have been from the ancient Peruvian empire, or the later kingdom of the Incas, or from that early civilization whose traces yet remain in Yucatan.

It has been sufficiently demonstrated that even frail canoes and boats, either by accident or design, have performed voyages across wide oceans. In 1919, Kotzebue found at Radaek group four natives of the Caroline Islands, who had been driven eastward in a canoe 1,500 miles. In 1849 men came from Honolulu to San Francisco, 2,300 miles, in whale boats. And more recently the boisterous Atlantic ocean has been crossed from New York to Liverpool by a solitary man in a dory.

A dozen of the crew of the clipper ship "*Golden Light*," burned in the South Pacific about 1865, just west of Cape Horn, reached Hawaii in eighty-one days, in a whale boat under sail, and would have run upon the reef at Laopahoihoi, but for natives who swam off to rescue these exhausted people, all of whom survived.

While we have cited facts showing it reasonable to suppose that early Peruvians or Central Americans may have come to China, by the aid of continuous fair winds, it is no less necessary to show the almost insurmountable difficulties which exist during a greater part of the year to impede their return by sea. To beat back against strong trade-winds and the long regular seas of the Pacific, would be a task in which they would surpass our best modern clippers, which now can only make the voyage by running far north and crossing from Japan to the coast of California, upon the arc of a great circle,

and sailing thence southerly, close hauled on the wind, to the neighborhood of Tahiti in the South Pacific, which must then be crossed in an easterly direction, south of the trade winds, which in turn enable them to make no-thing and reach the coast of Peru. Such a return voyage would require the most skillful knowledge of winds, coasts, and scientific navigation, such as we have only possessed in comparatively recent times, and would also require exceedingly strong and weatherly vessels. There seems, therefore, less likelihood that any Chinese ever reached Peru in pre-historic times by such a route.

Intercourse appears to have existed more recently, but how far it was reciprocal remains to be seen. If it was commercial it was more likely to have been, as reciprocity is the foundation of trade.

In our search for objections to the theory we are exploring we however, find other possible channels of return communication. During the southwest monsoon a fleet of junks might possibly have left China and followed the Kuro-Shiwo, or warm stream that flows along the coast of Japan, with summer winds across to the northwestern coast of America, near our own harbor, and thence gradually have worked its way southward to Central America, keeping along in sight of the coast until it reached the calm belt around Panama. The Abbé Brasseur de Bourbourg makes this statement: "There was a constant tradition among the people who dwelt on the Pacific ocean, that people from distant nations beyond the Pacific formerly came to trade at the ports of *Coatzaco* and *Pechugui*, which belonged to the kingdom of Tehuantepec, in Central America. Baldwin tells us, in his "Pre-historic Times," that "the traditions of Peru told of a people who came to that country by sea, and landed on the Pacific Coast. These may have been from the great maritime empire of the Malays, whose dialects have permeated almost every island in the Pacific oceans. Lang says: "South Sea Islanders exhibit indubitable evidences of an Asiatic origin."

The continent of Asia affords more facilities for reaching Polynesia than America, although stragglers from the latter have doubtless added to its island races, and thus created a mixture of customs which, to some extent, may indicate a partial derivation from both. Probabilities favor Asia, both from certain affinities of tongue, striking resemblance in manners, idols, and physical formation.

Commercial intercourse, although not direct, existed and was maintained between China and Egypt, B. C. 2000. Chinese traditions claim for their people the first use in Asia, of ships and the earliest knowledge of navigation and astronomy. Their people first acquired the mariner's compass and believed the sacred magnetic influence proceeded from Heaven, which they located in the South, and from which they claimed to have come. To this day the heads of Chinese compasses point south.

In Peru, the oldest civilization was the most advanced, and had the highest style of art and mechanical skill. "Her people had an accurate measure of the solar year; a knowledge of the art of writing; and made paper of hemp or banana leaves B. C. 1800." The aboriginal Peruvians have had their dark, as well as bright, ages in history. They may have retrograded while their possible offshoot, the Chinese, progressed. Young colonies often grow and prosper, while their progenitors reach a climax and die out. Dis-

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solution is the countercharge, which every material aggregate evolved, sooner or later undergoes. Evolution and dissolution bring to us ever changing, but eternally advancing forms, in their cycles of transformation.

The establishment of a race may be possible from a single pair, of strongly marked distinctive characteristics, whose descendants have continually intermarried. Hebrew patriarchs founded nations, and nations thus springing from a single man of pronounced character, whose descendants remained united and isolated, have often developed strong and peculiar personal characteristics, which have pervaded and stamped themselves upon the race thus descended. Mixed or cosmopolitan races, never possess uniform characteristics as clearly defined.

It seems more reasonable to infer, that a fleet from the neighborhood of Peru may have reached China with the first emigration, perhaps bearing a hero-sovereign and an invading army, which, once landed, found China agreeable, and, being unable to return against those perpetual winds which brought them so swiftly, were compelled to establish themselves in new territory.

Writers on Central America have expressed a decided opinion, that the peculiar character of its ancient civilization, manners, customs, and general structure of the ancient language, point very strongly to a common origin between the Indo-Chinese nations of Eastern Asia and the ancient civilization of America, which appears, in some remarkable particulars, to have been of an Egyptian cast. The Coptic or ancient Egyptian language, however, seems to have been monosyllabic. Hieroglyphic writing is of three kinds: figurative, symbolical and phonetic. Hubert H. Bancroft, in his *Native Races of the Pacific States*, Vol. V, p. 39, says: "Analogies have been or thought to exist between the languages of several of the American tribes and that of the Chinese. But it is to Mexico, Central America, and, as we shall hereafter see, to Peru, that we must look for these linguistic affinities, and not to the northwestern coasts [of America], where we should naturally expect to find them most evident." Count Stolberg, quoted by Humboldt, is of the opinion that the Peruvian cult is that of Vishnu—one of the Brahmin trinity—when he appears in the form of Krishna, or the Sun.

Mexican kings, who reigned previous to the Spanish conquest, all added *Tzin* to their names as a reverential affix. It resembles in sound a dynasty of China—the *Tsin* dynasty—which reigned from B. C. 249 to B. C. 205. *Tai Ko Foki*, the Great Stranger King of China B. C. 3588, or later *Hoang Tai*, may have landed from such a fleet, and been called by conquest, or through the reverence of superior knowledge, to reign over them. The descendants of these early settlers may have remained clannish, keeping apart, as an entirely distinctive race, from the *Miauts* or original aborigines, naturally following the customs of their forefathers, and thus have increased and grown into a mighty nation, unlike all people around them.

During many centuries of growth, China, like Japan and Corea, became a sealed empire, when no possible admixture of foreign blood could occur. It seems to have become an established habit with these nations to periodically close their ports to foreign intercourse. Some similarities of race exist between some types of the Coreans and Japanese, while the Chinese are

quite singular and unlike. Their oriental peculiarities, which strike the casual observer, are their dress, shaved heads and queues, habits, odor, and guttural language. Chinese are the only nation on the continent of Asia that use chairs and tables. Isolated nations, like hermits, cannot escape being distinguished by eccentric habits. Now, if the high civilization of Peru, which was in full tide B. C. 1800, and probably many centuries before, crossed to China in very early days, bringing its accurate measure of the solar year, and the arts of making paper and writing, all the necessary material was furnished China for the production of correct and reliable historic records. In reviewing Chinese early history, we have found that, B. C., Tai Ko Foki, their Great Stranger King, introduced a knowledge of these things, with hieroglyphic characters, and first divided time for them into lunar months and solar years. And we have shown that the authentic comprehensible history of China begins with his reign.

Now we inquire, did Foki, with all this valuable knowledge, come from Peru B. C. 3588, and settle among a pre-existing people, perhaps similar to, if not the aboriginal Miautz, long since driven from the plains of China into the almost inaccessible fastnesses of its mountain barriers?

A knowledge of days already existed among the sun-worshippers of Asia, who doubtless kept their records in days; but the introduction of a scale measuring by months and years placed their history on a footing we can comprehend; and the introduction of the art of writing enabled them to perpetuate it by enduring records. When we discover the measures of time, used to gauge ancient histories before these improvements were introduced, we shall doubtless find their records reasonably authentic. We have as little understood their stupendous figures as strangers conceive the value of a Brazilian rea, some 1000 of which, make a sum equal to the United States dollar; and accounts involving such currency bear the formidable aspect of immense sums, to the uninformed. With advancing centuries, the measure of time doubtless lengthens.

After the children of Israel left Egypt, where the solar year was known, records of extreme longevity disappear, and ordinary terms of life are adhered to. We should judge cautiously, and refrain from any interpretation at variance with human reason and common sense. The lunar changes, without doubt, were employed in the measurement of time in all warm climates before the introduction of the solar year. The colder the winter, the more marked the year became as a measure of time. Day and night would naturally suggest themselves as the first measure. Peruvians, Chinese, Egyptians, Hebrews, Japanese, Polynesians, and others, all attribute great longevity to their earliest ancestry, until the introduction of higher mathematics and the solar year.

The oldest histories preserved to us become what in our day we call authentic, when their nations acquired the art of writing, and divided time in a regular and uniform manner, by the solar year.

The first and fabulous epochs of most histories begin with dynasties of deified warriors. The tendency to deification exists among all early nations, and we need not go out of our own history to prove it. Edmond the Confessor, the Archbishop of Canterbury, who died as late as 1242, was canonized as a

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saint, only a differentiated form of the same tendency. The gods of antiquity were partly impersonifications of natural forces, and partly deified men. They often bear the same relation to facts that shadows do to forms, being at worst but simple distortions of the truth. Few nations can examine impartially the substratum of their ancestral religious creeds. How often do we find in dogmatic theology the imprint of early paganism? The Hawaiian nation is supposed to have a considerable antiquity. From time immemorial there have been persons appointed by the government to preserve, unimpaired, the geneology of their kings, which in 1863 embraced the names of more than seventy. Allow an average reign of twenty-five years, this would throw their history back 1,750 years, to A. D. 117 or earlier, say to about the Christian era.

It was a custom throughout the islands of the Pacific to exterminate their enemies, either by killing or setting them adrift in canoes. The latter practice not only led to the peopling of the various Polynesian islands, but was also a cause which led to cannibalism, for want compelled the exiles to subsist on each other, and a taste once indulged in, was continued by survivors who succeeded in reaching some island, and thus cannibalism became established. North American Indians have never been cannibals.

When Spaniards first visited America, the western equatorial regions of the continent were the seats of extensive, flourishing and powerful empires, whose inhabitants were well acquainted with the science of government, and had evinced considerable progress in art. Roads fifteen hundred miles long, remain in Peru, relics of the past, as ancient as the Appian way. In very remote times social etiquette was observed and universally respected. The early Peruvians constructed suspension bridges across frightful ravines, and moved blocks of stone as huge as the Sphinxes and Memnons of Egypt. They built aqueducts of baked clay and constructed dykes and causeways, and preserved a memory of past events by picture writing. They had a language of ceremony or deference, with reverential nouns and verbs, with which inferiors addressed superiors, a feature of resemblance to the Chinese in Eastern Asia.

Ruins of extensive cities and fortifications are now found in Yucatan and regions of Central America; the elevated plains of Bogota and *Cundinamarca*; the open valleys of Peru; and the lofty, secluded and highly fertile tracts of Chili. These colossal remains of ancient primitive civilizations are passing from the memory of a degenerate offspring, who now behold with indolent amazement these interesting relics of their illustrious predecessors. The origin, history and fate of these powerful nations of America, who have left behind them such colossal memorials of an ancient civilization, is a study of profound interest. Stones, thirty by eighteen by six feet, are squared and hewn and reared with utmost exactness. Their style of arch is peculiar. Temples, pyramids, tumuli, and fortifications, with remains of buildings of singularly massive architecture, often exquisitely carved, betokens a civilized antiquity.

It seems impossible that these people should have passed from the continent of Asia by Behring's Straits, for no traces of any such people remain anywhere along that route.

Pyramids of remote antiquity are found in India, China and Tahiti, as well as in Egypt and South America. Those of Egypt are in the best state of preservation and perhaps therefore the most recent.

The learned Bavarian, Dr. Von Martius, regards the evidence incontrovertible "of the existence of the *aborigines of America* long anterior to the period assigned in Hebrew chronology for the creation of the world;" a race whose utter dissolution manifests that it either bore within itself the germ of extinction or attempted an existence under most fatally unfavorable conditions.

Dr. Clarke says: "No race of human kind has yet obtained a permanent foothold upon the American continent. The Asiatics trace back their life in Asia so far, that the distance between to-day and their recorded starting-point seems like a geologic epoch. The descendants of the Ptolemies still cultivate the banks of the Nile. The race that peopled Northern Europe when Greece and Rome were young, not only retains its ancient place and power, but makes itself felt and heard throughout the world. On the American continent, races have been born, developed, and disappeared. The causes of their disappearance are undiscovered. We only know that they are gone." It remains to be seen if the Anglo-Saxon race, which has ventured upon a continent which has proved the tomb of antecedent races, can produce a physique capable of meeting successfully, and advancing under, the demands that our climate and type of civilization make upon it. This is an interesting query.

If we have been utterly confounded in contemplating the stupendous monuments of Egyptian magnificence, which continue to defy the ravages of time, what shall be said of remains of more ancient pyramids and colossal figures in America, of a style and character analogous to those of ancient Egypt, whose very stones are crumbling to decay, and on whose flinty sides verdure has crept over the dust of ages, until ancient and gigantic forests have acquired root-hold, and grown over their very summits? Many an Alexander and Napoleon of pre-historic times has gone to his rest, and left no record, capable of enduring to the age we live in, to mark the glory of his empire. Many mummies are found in Peru, enveloped in bandages of fine cloth, while the bodies of kings are admirably preserved by means of a secret known only to the royal family.

In the far distance of remote antiquity, successive peoples have risen to importance and passed away, long ages before the birth of those from whom the faintest ray of civilization has remained to cast even a feeble reflection of its pale light upon the fading pages of our most ancient historic records.

A period has undoubtedly existed, in the primitive history of our earth, when the necessary equilibrium between its external and internal forces has been lost. When the external pressure on the crust became diminished by the sublimation and recomposition of external elements, which, when refined and advanced, were unequal in density to the expansive force of igneous materials confined in the interior mass. The solid enveloping crust of our sphere is the medium constantly acted upon, by these contending forces, in seeking a state of equilibrium. Geologists direct us to many prominences in which the upheaved strata, on one side, is abruptly broken, and on the other, gently inclined. Such ruptures could not have been gradual, for in places the whole combined strata is fractured, depressing portions, and rais-

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ing others to immense heights. Earth's surface, to-day, bears unmistakable evidence, to every thoughtful student, that eruptive catastrophes have materially changed its geological features—especially the levels. Many areas, formerly submerged, are now dry, and known as alluvial formations. Seas have changed position, and rivers acquired new courses. New land has been formed, and mountain ranges reared by upheaval. Recent deep-sea soundings of the U. S. steamer *Tuscarora*—commander, Belknap—clearly illustrate how largely the bed of the Pacific Ocean—once but an extended valley, running, perhaps, from the Arctic to the Caribbean Sea—may have augmented its area by a comparatively moderate depression. During the glacial period, immense icebergs were produced at the poles, and as they increased in bulk, during a succession of cold winters, they accumulated an enormous volume of water—human life is considered to have been extant at this period—and when a succession of warm summers, produced by the perpendicularity of the earth's axis to the plane of the ecliptic, succeeded in reducing these huge accumulations of polar ice, its volume retired, covering many valleys not previously submerged. This could have given rise to the legend of a Flood, which may have occurred, but could not have been universal, for a sufficient amount of water does not exist to cover the highest mountains, and submerge the entire earth.

A sudden and eruptive convulsion of earth's crust during the tertiary, near the close of the cretaceous period, whether separate or conjointly with a flood, must necessarily have destroyed a large majority of partially developed men, struggling to evolve the higher human types. Portions of Asia, Africa, and Australia are supposed to have been elevated; while Europe, the extreme northern portions of America, the Caribbean Sea, and the beds of certain oceans were depressed. The effects must have been most forcible around the poles and south of the equator. Dead river beds which cross the highest mountain ranges of the Pacific Coast, and yield so largely of gold to hydraulic washing, clearly confirm radical changes in the physical conditions and levels of this coast.

The surviving remnants of these catastrophes, in Asia, Africa, Yucatan, and a few scattering tribes of North America, thenceforth appear as the progenitors of all living nations. It is only from this period, that we can hope to trace the early history of humanity. Previous beings, if in harmony with physical conditions, must have been generally in the incipient stages of human evolution. In Central America alone, we find ruins, whose hoary antiquity seem to claim for its inhabitants the earliest civilization of which any traces remain. It is fair to infer that the pyramids of Yucatan were antediluvian and escaped inundation, as did the cities of Palenque and Copan. These elaborately constructed cities of Central America exhibit conceptions of beauty which, as early specimens of a gradually unfolding art, appear to antedate all similar structures extant.

Plausible grounds of inference exist, that the earliest manifestations of culture known to us, was among the primitive settlers of Central America, who, having acquired mechanical invention, art, and the rudiments of science.



built dwellings and temples, which yet endure as testimony of their progress, Although their minds were doubtless uncultivated in those higher branches of knowledge and refinement which ensures perpetuity to national life, they seem to have led the world in the early use of language, and the adoption of picture-writing to record and communicate ideas.

The sun, which was long the national emblem of Central American nations, is the absolute basis of mythology. It seems probable that Yucatan once extended over the present bed of the Gulf of Mexico, including the West Indian Islands. The Caribs may be a degenerate remnant of some aboriginal race. The ancestors of our North American Indians were very uncultivated in their physical, mental and social condition.

Long before Egypt, the progenitor of Greece and Europe, was settled, the inhabitants of Yucatan appear by their monuments to have been well advanced in general intellectual attainments, and to have led all known nations in art and science. Why may not a branch of this people have emigrated to China and Egypt, and there have become a large and advanced nation?

Many things unite to prove that China, at the opening of her treaty ports to European trade, was unmistakably retrograding in the physical as well as social organization of her people. Her highest prosperity is thought to have been reached about the reign of Genghis khan.

Agassiz tells us that, geologically considered, America is the oldest continent. If so, why should we not look to it, as the spot where the human race first gained ascendancy, and acquired its primeval home? If its primitive races have died out, and stone pyramids crumbled beneath the dust, is it not a strong argument in favor of her antiquity? In Asia, traces yet remain of original races, whose earlier civilization in America, under different physical conditions, *has had time* to culminate, dissolve, and *fade from sight*. When, in the early development of America, progress was sufficient to facilitate emigration, why may she not have furnished population to Asia? In submitting this question, with evidence calculated to warrant further study, and outlining various channels for investigation, we aim to attract for it that scientific attention which, as an ethnological problem, it fairly deserves, hoping some satisfactory answer may be attempted, before facilities for interrogation yet available among American aborigines, shall have passed away forever.

This imperfect collection of facts is laid before the Academy in its present condition, not in any way to ask for present endorsement, but to awaken new sources of inquiry among thoughtful ethnologists, which may ultimately lead to a discovery of the truth. A large mass of additional facts bearing upon this subject require more labor than I have yet found time to bestow, and would also unreasonably swell this already lengthy paper, which is offered as a simple inquiry, suggested to careful and technical scientists, who, by comparing physical, embryological, and linguistic characteristics, pertinent histories, and traditions, may in future establish or disprove the possibilities here shadowed forth.

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